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III.

A

GRAMMATICAL SKETCH

OF THE

HEVE LANGUAGE,

TRANSLATED FROM AN UNPUBLISHED
SPANISH MANUSCRIPT.

BY

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NOTICES OF THE HEVE;

The Language Spoken by the Eudeve, a People of the Dóhme.*

BY BUCKINGHAM SMITH.

HISTORICAL.

This tongue was spoken in the middle of the last century over a region of country principally within Sonora, the northernmost of the seven Provinces then comprising the kingdom of New Galicia under the Viceroyalty of New Spain. The limit of Sonora on the east was continuous along the chain of mountains that divides it from Taraumara,—from Sateche, the farthest of the Indian settlements in that district, southwardly eighty leagues to Bacoa Sati the first of its towns. On the west the Province was washed by the sea of Cortez from the mouth of the Hiaqui to the Tomosatzi, or Colorado, the waters of the Hiaqui forming its limit to the south; and on the north by a course from the Mission of Baseraca westwardly through the Presidio de Fronteras to that of Pitic (Terrenate), a distance of seventy leagues. According to the opinion of a Jesuit Father, the author of an anonymous work in manuscript on that country, written in the year 1762 at Alamo, it was thought also to be the most important among the many Provinces of Mexico, whether for fertility of soil, gold washings, or silver mines; and not less distinguishable for the docility and loyalty of those aboriginal inhabitants who had early given their adhesion to the government to secure religious instruction.

The Missions of Sonora included moreover a section to the south bounded by the River Chico within the Province of Ostimuri. To the north, within the religious precinct, was the Pimeria Alta through the Sobahipuris up to the junction of the river of that name, (otherwise the San Pedro,) with the Gila; thence for a distance of more than one hundred and thirty leagues, after passing

* The title of the work, in manuscript, from which the grammatical notices have been elaborated, is Arte y Vocabulario de la lingua Dohema, Heve ó Eudeva; the adjective termination of the last and first name being evidently Spanish, as is also the plural terminations used elsewhere in some of the modifications of those words. We have only the definition of Heve with certainty given as "people;" to the word "nation" in the vocabulary, there being attached the remark: "I find no generic term: each (nation) has its specific name; the Eudeves are called Dóhme." Another like work, also unpublished, with the title *Arte de la lengua Pima* has the dictionary inscribed *Vocabulario en lengua Nerome.*

In the uncertain relationship of the tribes to each other, better marked and measured perhaps by the proximity of their idioms than by any other means with which we are acquainted, a thought has been taken from the indistinct manner in which these different people are spoken of by those who have been among them to advance in the present title, (since we may not be at liberty to reject,) the word Dóhme for the family; and Pima generally for the common language, under which the Opata, Heve, Nevome, Sobahipuris and the rest may be placed, as they shall become known, each by its separate dialect.

among *rancherias* of Pima, Opa, and Cocomaricopa, and having received in its course the Asumpcion, or Compuesto—from its being formed by the united waters of two streams, the Salado and Verde—it enters the Tomosatzi, closing that Pimeria of innumerable tribes described by the missionaries as seated in productive places and in a genial climate. Other Indians of the same names, the Yuma also and Papapootam (Papago) lived beyond, as appears from the accounts given by the spiritual invaders of those remote regions, chiefly the Fathers Kino, Keller, and Sedelmayer.

The two principal nations of Sonora are spoken of as the Opata and Pima, since the Eudeve should be reckoned with the Opata, for the reason that its language differs as little from that of the other as the Portuguese from the Castilian, or the Provençal from the French; and likewise should also be added the Jove, who, having mingled with the Opata, no longer use their own tongue, except in some instances of the aged. It is one difficult to acquire, and different from any other in the Province.

The Opata are the best of the native Christians, having never turned upon their teachers, nor once risen against the royal authorities; nor do they, like other Indians, make the women bear the heavier share of the labor in the fields. They are industrious husbandmen; but they are not any the less wanting in valor on that account, having oftentimes shown their good conduct when bearing arms with the king's forces at the expense of the Missions. Individuals there were, and perhaps still are, who did the work of blacksmiths, carpenters, tailors, stone cutters, masons, learning any craft readily, and practicing it with skill. They and some of the Eudeve, although in a less degree, are to the other Indians what the people who live in towns are to those in the country, still for all it was remarked, they were none the less Indians. Such was the general character of the Opata, which is the same that is given of them in our time by that curious and instructive observer, John R. Bartlett, in his narrative of an expedition into that country.

The Jove were a rural people, quite the greater number of them, unwilling to be brought together in communities, lived in chasms among the ridges where they were born, proof to the solicitations of kindness and conveniences of civilized life. The other portion of them dwelt in Ponida, Teopari and Mochoba. The good missionary at Bacadeque endeavored to bring into towns those who inhabited the rancheria of Sathechi and the margins of the Mulatos and Arcos, rivers to the south, without avail. They live among briars, owning a few animals, subsisting on wild fruits and vegetables, gathering an occasional stalk of maize or a pumpkin that nature suffers to grow in some crevice here and there made by torrents bursting from the mountains.

These nations, the Pima and the Opata, Eudeve, Jove, forming two people, occupy the greater portion of Sonora, seated far inward to the west from the Cordillera. The limit on the south is where stood the deserted town of Natora thence to Arivetze, Bacanora, Tonitzi, Soyopa, Nacori; on the west from Alamos, through parts of Ures and Nacomeri to Opedepe, and Cucurpe; on the north from Arispe, Chinapa, Bacoquetzi, Cuquiaratzi to Babispe, and from that Mission of Babispe on the east by mountains of low elevation returning to Natora.

The Pima occupy a still wider territory, extending on the south into Cinaloa, on the east into the Province of Taraumara. The Upper Pima are found far to the north

living by the Sobahipuris to its outlet, and on both banks of the Gila to the Tomosatzi, in vales of luxuriant beauty, and in wastes of sand and sterility between those rivers and the sea,—having still other tribes beyond them using the same language in different dialects. The Lower Pima are in the west of the Province, having many towns extending to the frontier of the indomitable Seri, who live some thirty leagues to the north of the mouth of the Hiaqui and have their farthest limit inland, some dozen leagues from the sea, finding shelter among the ridges, and in the neighboring island of Tiburon.* Those of the Pima who reside on the south, in the Province of Cinaloa, the history of their migration thither is of the earliest, and belongs to that which should relate the closing scene in the journey of Cabeza de Vaca, with the strange success that eventually, at the close of a century, attended his Christian purpose.

All these nations, save the last, and all others who inhabit the country excepting the Apaches—including a numerous people on the Gila and on the farther bank of the Colorado—speak the same language, with so slight differences, say the missionaries, that they who shall have attained the one of the Opata and Eudeve with little difficulty will master the rest. And for this we have that early authority referred to, of three centuries since: "They made known to us what they would say by means of a language they have among them through which we and they understood each other. Those to whom it properly belongs we call Primahaitu, which is equivalent to when we say Biscayans. We found it in use over more than four hundred leagues (miles?) of our travel, without another in the whole extent." The name thus given by the narrator of the Naufragios seemingly exists in these words, their definitions taken from a dictionary in MS. of the Pima language written by a missionary. No, *pima:* Nothing, *pim' haitu.* Ques. What, *Ai?* Ans. *Pimahaitu* (nihil).

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* The Guaima speak nearly the same language as the Seri, are few in number, and live among the Hiaqui in Belen and elsewhere, having retreated before the sanguinary fury of their congeners. *MS.*

GRAMMAR OF THE HEVE LANGUAGE.

PART I.

ORTHOGRAPHY.

It has been thought proper to use nineteen characters in the language, among which are not included f, j, k, w, x, y, nor l, although the sound of l is somewhat heard in the soft enunciation given by the Indian to the letter r.

The k is sufficiently supplied in the syllabic sounds que and qui, where the u is silent, although gue and gui are each of two syllables. There has been a disposition to omit the g also, the sound of which, as in go, if the natives had not originally, they certainly possess at present, got from the Spaniards. This should excuse its appearance here. The sound of z is strong as he rd in *fits*.

The vowels are sounded as in t*a*r, b*e*ar, s*i*lk, d*o*e, r*u*e.

PART II.

ETYMOLOGY.

SUBSTANTIVE.

Substantives in this language are declined without the use of articles.

2. Those which may be called *verbal*, from their origin in verbs, are much used: hiósguadauh, painting, or writing, is the passive (is painted) of the present active hiósguan, I paint. They have their times: hiósguadauh is in the present, express-

ing the picture I form now of the passive preterite hiósguacauh, the work I have executed, of which hiósguatzidaugh the picture I will make, is the future passive: and when to these verbal substantives is added the particle gua, it denotes place, as, No hiósguadauhgua, the place where I paint, etc.

GUA.

3. But words signifying kindred, have their termination usually in gua also, for which see section 16.

SIVEN, RINA.

4, 5. *Other verbal substantives*, signifying instruments, are made from the future active: thus, the verb métecan, I chop, having métetze in the future, receives siven in lieu of the final syllable, and makes the substantive, métesiven, axe or tool with which to chop. Many of these words likewise terminate in rina, as bícusirina, flute, from bíeudan, I whistle, and bíhirina, shovel, from bihán, I scrape.

RAGUA, SURA.

6, 7. Many *abstract nouns* are formed by the addition of the particle ragua, as váde, joyously; váderagua, joy; déni, good; déniragua, goodness; dóhme, man, or people; dóhmeragua, humanity; and so diósragua, divinity. Others, substantive nouns, applied to certain places end in súra, as, omásúra, canebrake, from om, cane, and súra, in or among; huérigosúra, reedfield; húparosúra, mesquitscrub: and so a town is called Opósúra, because it is among some trees called opó, elm.

8. The *verbs are substantives* likewise, and as such are declined as much so as the same words are conjugated when verbs: thus, nemútzan, I bewitch, is also wizard, and hiósguan, I write, is scrivener; but it is to be observed of these substantives, as well as of those which end in daugh, that they too have equally their times, as nemútzan, the wizard—that is now, in the present; nemútzari, the preterite that has; nemútzatze, the future that will, with the difference that these terminations are active, while those in daugh, etc., are passive.

ADJECTIVE NOUNS.

TERI, EI, RAVE, E, I, O, U.

9, 10, 11, 12. The many *adjective nouns* ending in téri, and ei, signify quality, as, bavitéri, elegant; aresumetéri, different or distinct; tasúquei, narrow; asóquei, thick; sútei, white; and so of the rest signifying color. Some ending in ráve, denote plenitude; for example, sitoráve, full of honey; composed of sitóri, honey, and ráve, full; seborráve, full of flies; ateráve of até, louse, etc.; others, ending in e, , o, u, signify possession, as, esé, she that has petticoats; cúne, she that has a husband; guásue, he that has land for planting; húvi, the married man, from hub, woman; nóno, he that has a father, from nónogua, father, and sutúu, he that has finger-nails, from sutú: and they, moreover, have their times like verbs, since, from esé is formed esei, preterite, she that had petticoats; cúnetze, future, she that will marry, etc.; and afterwards they are declined as nouns, as, *Nom.*, eséi; *Gen.* eséigue (For other form of the possessive, see section 19.)

CA, SARI, SCOR, SGUARI.

13, 14. It is usual for the want of many positive affirmatives in the language to express by the positive of the opposite signification, adding the negation ca, as, nucuatéri, perishable; canucuatéri, everlasting; cúne, married, f.; cacúne, not married; húbi, married, m.; cahúbi, not married, etc. Those ending in sári, and scor, mark a bad, or vicious quality, as, dedensári, tobacco-smoker, from déinan, I suck; and hibesári, gluttonous, from hibáan, I eat; nehrisári, talker, from néhren, I talk; capasári, old rags, from capát; baníscor, weeper, from báanan; cotzíscor, sleeper, from cotzom; dióscor, vagabond, from dion, I walk, or vacosári, which has the same signification, from vácon. The termination, sguari, is used in this sense: dotzi, old man; dotzísguari, very old man; hóit, female of middle age; hoísguari, very old woman.

DECLENSION.

Substantives of the First Declension form their genitive in *que*, and usually are such as terminate in a vowel.

Nominative, Siibì, hawk,
Genitive, Siiibíque, of hawk,
Dative, Siibt, to hawk,
Accusative, Siibic, hawk,
Vocative, Siibì, hawk,
Ablative, Sibítze, in, } hawk.
Sibíde, by, } hawk.
Sibíquema, with } hawk.

The plural of substantives (requiring a special notice) will be treated of hereafter.

Substantives of the Second Declension form their genitive in *te* and *t*.

N. Mavirot, Lion.
G. Mavirote,
D. and A. Mavírota,
V. Mavírot,
A. Mavírotze, in,
Mavírode, by,
Mavírotema, with lion.

The verb-noun hiósguadauh, painting, is thus declined.

N. Hiósguadauh,
G. Hiósguadauhte,
D. and A. Hiósguadauhta
Ab. Hiósguadautze, in,
Hiósguadauhde, by,
Hiósguadauhtema, with painting.

And so likewise decline the preterite passive hiósguacauh, and the future passive hiósguatzidauh.

But verbs in the present time, when they serve as substantives, are thus decline

N. Nemútzan, wizard.
G. Nemútzante,

D. and A. Nemútzanta,
V. Nemútzan,
A. Nemútzantze, in,
Nemútzade, by,
Nemútzantema, with wizard.

Some ending in *t* while they form the genitive in *te*, part with a vowel, as follows:

N. Arìt, Ant.
G. Arte,
D. and A. Arta,
V. Arìt,
A. Artze, in,
Arde, by,
Artema, with ant.

Nónoguat, father, belongs to this declension, and forms the genitive nónauhte; but when preceded by a possessive pronoun, it loses the final guat, as has been stated, and the termination is left in *o*, to form the genitive in the first declension, as, no, my, no nónoque, of my father, which rule applies equally to other names of kindred.

Sometimes an ablative is formed in *u*, as teópatu, in the church, from teópa, hecátu, in the shade, from hecát.

Substantives of the Third Declension end in *s*, *r*, *z*, and form the genitive by the addition of *e*, and the accusative by *i*.

N. Utzvor, Pitahaya.
G. Utzvōre,
D. and A. Utzvori,
V. Utzvor,
A. Utzvortze, in,
Utzvorde, by,
Utzvorema, with pitahaya.

In this way decline tatas, crabapple,—gen. tatáse, dat. and acc. tatási, &c., also, porótz, wildcat, gen. porótze, dat. and acc. porótzi, &c.

To Adjective Nouns there has been an inclination to assign a separate place, but they terminate *in a vowel*, and there appears to be no reason why they should not go with substantives of the first declension.

N. Sóvei, obscure.
G. Sóveique,
D. and A. Sóvec,
V. Sóvei,
A. Sóvetze in,
Sóveide, by,
Sóveiquema, with obscure.

OF THE PLURAL.

15. Substantives, especially those animate of rational beings, usually form the

plural by doubling the first syllable, as, dor, man, or male; dódor, men; hóit, woman, pl. hóhoit; déni, good, pl. dedéni.

Some other words form their plural irregularly, as, doritzi, boy, pl. vus, applied to both sexes, though when intended only for males dódorus is used; hoquis, large girls, pl. hórquir; temátzi, big boy, pl. tetemtzi; to which when the particle *te* is added it marks the absence of any of the other sex, as dodórte, men only; hohóite, women only; hórquirte, girls only. The declension of these plurals is according to the rules before given.

OF KINDRED.

16. The language is remarkable for another peculiarity, which is, that the females in many instances employ different words from the males: the father says to his son, Nognàt, to his daughter, Mórqua; the mother to either says, Nótzgua; the son to the father says, Nonógua, and the daughter says, Mósgua. The elder brother likewise is called Vátzgua, pl. Vapàtz, the younger Vángua, pl. Vopon, the elder sister Cotzgua, pl. Cocátz, the younger Víngua, pl. Vipim, to which adding the possessive pronouns no, amo, and the like, the gua is omitted to such as have that termination. There is much to be learned about the names of the kindred, but the subject is one too wide for present explanation.

PRONOUNS.

17. The *Personal Pronoun* nee, I, followed by another word becomes ne; nap, thou or you, becomes na, tamide becomes ta; emet or emíde becomes em, veride and iride become ver and ir; meride becomes mer.

SINGULAR.	PLURAL.
Nom. Nee, I,	Tamide, we,
Gen. No, of me,	Tamo, of us,
Dat. and Acc. Netz, to me,	Tame, to us,
Voc. (if there be any,) Nee, O,	Tamide, O we,
Abl. Noma, with me,	Tamóma, with us,
Node, by me;	Tamóde, by us.

the ma in this case being that of cause, manner and instrument.

N. Nap, thou,	Emet, or Emíde, ye,
G. Amo, of thee,	Emo, of you,
D. and A. Eme, to thee,	Emé, to you,
V. Nap, O thou,	Emèt, O ye,
Ab. Amóma, with thee,	Emóma, with you,
Amóde, by thee,	Emóde, by you.
N. Veride, or Iride, this,	Meride, these,
G. Vére, of this,	Mere, of these,
D. and A. Véra, to this,	Mera, to these,
Ab. Veréma, with this,	Meréma, with these,
Veréde, by this,	Merede, by these.
N. Véte, that,	
G. Véte, of that. No more appear to exist	

N. Id, At, or Ar, that, (he, she),	Amét, or Met, these,
G. Ide, or Are, of that,	Ame, or Mere, of those,
D. and A. Ia, to that,	Ame, to those,
Ab. Arema, or Idema, with that,	Améma or Meréma, with those,
Aréde or Idéde, by that	Améde, or Meréde, by those.

No arácade, by my will, is more used than Nóvide, by my will,

Amóvide, by your will,	Tamóvide, by our will,
Verévide, by the will of this,	Emóvide, by your will.
Arevide, by the will of that,	Merevide, by the will of these,
	Amévide, by the will of those,
Nosa, Nósava, I myself,	Tomósa, Temósava, we ourselves.
Amósa, Amósava, thou thyself,	Emósa, Emósava, ye yourselves.
Arésa, Arésava, he himself,	Amétva, they themselves.

These are all without inflections save this last, which has its genitive améva, being declined like amet. Nee vasu, likewise means I myself.

Nee senéva is, I alone; the plural, tamide améve, we alone; but neither senéva nor améve are declined, only the pronouns that accompany them.

GUAGUA, VUT.

18, 19. *Possessive Pronouns* are the genitives of the primitive; thus, no vónama, means, my hat, no being the genitive of nee, and the same with the rest. But in order to say, this is mine, guagua is used applied to inanimate things, as, veride quit no guagua, this is my house; or vut applied to animate, as, veride eavadu no vut, this horse is mine; and with the change of person those genitives of the primitive must be added, as, no guagua, mine; amo guagua, thine, are guagua, his, &c., no vut, mine, &c. (Another manner of expressing the possessive has been given in section 12.)

VERB.

Here opens a very broad field whereon may be observed the excellence of this language that is considered barbarous.

Conjugation of the verb hiósguan, I write, or paint.

INDICATIVE MOOD.—PRESENT TIME.

ACTIVE VOICE.	*Singular.*	PASSIVE VOICE.
Nee hiósguan, I write,	Nee hiósguadauh,	I am written,
Nap hiosguan, You write,	Náp hiósguadauh,	You are written,
Id, or At, hiosguan, He writes,	Id, or At, hiósguadauh,	He is written.
	Plural.	
Tamide hiósguame,, We write,	Tamide	hiósguadagua,
Emét hiósguame, Ye write,	Emét	We are written, &c.
Amet *hiósguame, They write,	Amet	

* In all moods and tenses when the person is put afterward, which it is very common to do, the form is this:

	ACTIVE.	PASSIVE.
Singular,	hiósguamne,	hiósguadauhne,
	hiósguanna,	hiósguadauhna,
	hiósguanar,	hiósguadauhar,
Plural,	hiósguameta,	hiósguadaguata,
	hiósguametem,	hiósguadaguatem,
	hiósguametam,	hiósguadaguatam, and so on, according to their condition.

Active.			Imperfect.		Passive.
			Singular.		
Nee Nap Id, orAt,	hiosguamru,	I wrote, You wrote. He wrote,	Nee Nap Id, or At,	hiósguadauhru,	I was written, &c.
			Plural.		
Tamide Emét Amet	hiósguameru,	We wrote, Ye wrote, They wrote.	Tamide Emét Amet	hiósguadauaru,	We were written, &c.
			PERFECT.		
			Singular.		
Nee Nap Id, orAt,	hiósguari,	I have written, Thou hast written, He has written,	Nee Nap Id, orAt,	hiósguacauh,	I have been written, &c.
			Plural.		
Tamide, Emét, Amet,	hiósguarim,	We have written, Ye have written, They have written,	Tamide, Emét, Amet,	hiósguacagua,	We have been written, etc.
			ANOTHER PERFECT.		
Nee,	hiósguarit, &c.,				I have been written, &c.
Tamide,	hiósguarit, &c.,				We have been written, &c.
			PLUPERFECT.		
			Singular.		
Nee Nap Id, orAt,	hiósguariru,	I had written, Thou hadst written, He had written,	Nee, Nap, Id or At,	hiósguacauhrutu,	I had been written, etc
			Plural.		
Tamide Emét Amet	hiósguarimru,	We had written, Ye had written, They had written.	Tamide Emét Amet	hiósguacaguaru,	We had been written, etc.
			FUTURE.		
			Singular.		
Nee Nap Id, orAt,	hiósguatze,	I will write, You will write, He will write,	Nee Nap Id, orAt,	hiósguatzidauh,	I will be written, &c.

Active.		*Plural.*		Passive.
Tamide Emét Amet	hiósguatze,	We will write, Ye will write, They will write.	Tamide Emét Amet	hiósguatzidagua, We will be written, etc.

IMPERATIVE MOOD.

Singular.

Hiósgua, write thou. Wanting.

Plural.

Hiósguavu, write ye.

Another form of the Imperative made with ásma, to see.

Singular.

Asmane Asmana Asmair	hiósguatze, I will see that I write, &c.,	Asmane Asmana Asmair	hiósguatzidauh, I shall see that I be written, &c

ANOTHER IMPERATIVE.

Venésmana hiósguam, Even though you write.
Venesmatze em hiósguame, Even though ye write.

ANOTHER IMPERATIVE.

Singular.

Nee eme hiósguaco naquém, Nee eme hiósguarico naquém.
I will that you write. I will that thou be written.

Plural.

Nee emé hiósguaco noquím, Nee ame hiósguarico naguém,
I will that they write. I will that they be written.

OPTATIVE MOOD.

This mood appears to have been anciently used with cáne, would that it might be! but now in general it is not so understood. The phrase may be deemed to be in the Optative, although it does not express that entirely, being formed by the union of the Imperative above with venesma, even though.

Venésmane hiósguam, Venésmane hiósguadauh,
I would that it might be, or, I would that it might be, or,
Even though I may write. Even though I may be written.

SUBJUNCTIVE MOOD.

This mode of speech, If I should write, I should have written, &c., the natives express by adding the particle *ru* to the future.

Singular.

Nee Nap Id	hiósguatzeru, If I should write, &c.	Nee Nap Id	hiósquatzidauhru, If I should be written, &c.

Active.		*Plural.*		Passive.
Tamide Emét Amet	hiósguatzeru, If we should write, &c.	Tamide Emét Amet	hiósguatzidauru, If we should be written, &c.*	

INFINITIVE MOOD.

Although this mode does not exist in the language, still the natives have ways to express the thought, some of which are these:

One mode is by the verb erám, I wish or think; so that to say, I wish to write, Nee hiósguavaerám may be used, which is the future hiósguatze, with the final syllable omitted for the particle va, and followed by the erám. In the same manner, other verbs may be proceeded with, they remaining stable through all the mutations that erám undergoes, as in the following:

ACTIVE VOICE.

INDICATIVE MOOD.

Present, Erám, I wish.
Imperfect, Eramtu, I wished.
Perfect, Ehri, I have wished.
Pluperfect, Ehritu, I had wished.
Future, Erátze, I shall wish.
Subjunctive, (Impt?) Erátzern, I might wish, etc.

In the passive erám is not used, but naquém, which also means, I wish, and with the preterite particle, in the manner that is stated in the fourth form of the imperative, the infinitive mood in this voice is expressed, as, Nee no hiósguarico naquém, I desire to be written.

Another mode that serves for the Infinitive, is that after a verb of motion, the future of the verb is used, as to express, I come to you to say, Nee eme queitudetze güerem: here, Nee is I; eme, to you; güerem, or üerem, I come, and queitudetze the future of the verb queituden, I say, or make known.

GERUNDS.

The gerund in *di* is found in the expression: Already arrived the time of labor; for which, taking the preterite pánauhri, the verb pánauan signifying labor, add dagua, time, and for arrived use hassíde, the preterite of hássem, followed by the de, particle, signifying already, and the phrase is formed pánauhridagua hasside.

The gerund in *do* is found in the phrase Vus hóquedo panavame, the boys playing, work, in which vus is boys, hóquedo or hóqueco, the gerund of hoquen, play, and panavame, the plural of pánavan, work. The passive voice has likewise the gerund, as for example: Nap sícriuhdo cotzóm, Whilst thou art shorn, sleepest; here nap cotzóm is, you sleep, sícriuhdo is the gerund in do passive of the verb sicán, and toasquilo, hair.

The gerund in *dum,* and supine joined to a verb of motion is equivalent to the future as before stated in the second mode of the infinitive; but should there be no verb of movement with the gerund in dum, the particle betzéuai, for, is used, as

* Conjunctions, corresponding to *aunque, paraque, cuando,* and the like which it is common to make use of with the subjunctive in Spanish do not exist in the language,

this suffices for payment, (hoc ad solvendum sufficit,) Veride hasem ovíde betzéguai; veride meaning this, hasem, suffices; ovide betzévai, for payment; ovíden signifying pay.

Thus much it has been found necessary to say of the verb in its active and passive voice, of its modes and times, which will serve as a paradigm for the conjugation of any verb observant of the form of its preterite and future (the roots whence rise the other tenses) to be discovered in the vocabulary.

FREQUENTATIVE VERB.

21. This verb signifies the frequent repetition of the same action, and is formed by adding the adverb tátze, peace-meal, as, I write often, tátze ne hićsgan.

COMPULSIVE VERB.

22. It is thus called because it signifies to cause or compel to do any thing, and is formed by taking away the last syllable of any verb and replacing it with tudem or tuden, which alone is conjugated, and has the perfect tudari, and future tudetze, as varuhtúden, I cause to sin; verúhtze being the future of varúuen.

APPLICATIVE VERB.

23. When the action is for, by, or through, ("para ó por,") this verb is used, having its termination in dem or den, perfect, deri, and future, detze; as pánauan, work; whence is formed pánauiden, which is the applicative, so that to say, I work for you, the phrase is Nee eme pánauiden; and the mother to express, My son has failed me, (died), says, No nótzi múquideri; although in the place of this applicative the preposition betzéguai, for, is used likewise, or de, by; as, Christ died for us, Cristo tamo betzéguai, or tamóde múqui.

CONTINUATIVE VERB.

24. This verb serves to continue the action, and is made from the future, omitting the tze and substituting sem or sen, as nenérsem, I am continually talking, from nehren, I speak; the future, nenértze; biquesen, I am thus singing, from biquen, I sing; future, bequetze, for which there appearing to be no perfect, the imperfect, bíquesenru may be used, and the same is the case with the words that end in hon, as merihon, go running; nenerhon, be speaking; biquehon, be singing, of which the future termination is sintze, as nenérsintze.

COMPLETIVE VERB.

25. This gives completeness to the signification of the word out of which it is made so full that nothing remains further, and is formed of the future taking away the final tze, and placing suam instead, as, baán, I eat; bétze, I will eat; besuam, I eat until I have finished it all; todam, I leave; todetz, I will leave; todesuam, I leave forever,—at once. The penitent may say, Oquine haóna no cananacemea todesuatze, Now, forevermore, I will leave my sins; the perfect being formed in coari, and the future in uatze.

ESTIMATIVE VERB.

26. This denotes the judgment that one forms of anything, as, dénitzem, I judge it good; déni meaning good; hana Diosi denitzem, perhaps you esteem God? nee

eme deosaritzem, I judge you happy; deosari meaning happy; nee eme náventzem, I consider you poor—pity you; náven meaning poor: and they form the perfect, tziui, and future tziúhtze.

CONVERSIVE VERB.

27. When a thing changes so as to pass from one to another form or quality, this verb is used. Earth, tevat; genitive, teuhte; accusative, teuhta, whence comes the verb teúhtuun, I make me earth,—as do the sticks become, and bodies that rot. So dóhmetum, make man, explains the mystery of the incarnation, as, God the Son made himself man for us, Dios noquát tamóde, or tamo, betzeguai dóhmetui. So batuum, is made water, bat, water; nasórtaan, I throw away; nasórtuun, is thrown away, to become corruption; of which the perfect is tui, the future, tutze.

28. There are some *Compound Verbs* which end in donon, signifying to go to do something, which appear to be formed from the future, omitting the last syllable tze, and substituting donon, as amúdonon, I go to hunt; amún being, I hunt; the future amútze; eumándonon, I go to gather wood, from eumánan, I gather wood, future eumantze; baudónon, I go to bring water, formed of bat, water; vun, the future of vtze, bring, and donon, which has the perfect doni, and future dontze.

29. The termination guan, is usually a sign of the *Active Verb*, as in mótzguan, I begin: máguan, or máhuan, I plough, and is added by the natives to some Spanish words they use, such are perdonároguan, I pardon; ayunároguan, I fast; velároguan, I watch. Some form the perfect in guari, and future in guatze; others the perfect in uhri, and future in úhtze, úitze, or in guatze.

30. To form *Compound Neuter Verbs*, the verb dáan, I go, is frequently used, as bahútunan, I melt (active); bahútudaan, I melt, or am melting, the neuter, barínan, I soften; bariedaan, I go on to soften; zieónan, I break; zieóedaan, I break (neuter); the perfect being dai, the future, détze.

31. *Other Neuters* are formed of active verbs ending in an by changing it into en, as sebán, I freeze; seben, freeze; basín, I ripen; basen, ripen; sepán, cool; sepen, cool; nacuan, hurt; naeuen, hurt. To form the perfect, the en is changed into i; but the future, although it always ends in tze, differs, as will appear by the vocabulary.

32. In the same manner as of Active Verbs in an, *Neuter Verbs* in en are made, so from other actives in an, neuters are made in un, as, busán, I awake another; busún, I awake me; tutzan, I quench; tucún, I quench me, in the perfect changing the un to i, and the future to tze.

PLURAL OF VERBS.

33. This language has the notable peculiarity of the verbs oftentimes differing greatly in the plural from the singular, as, vaquén, enter one; múume, enter many; vóon, one to lay down; medíguame, lay down many; méran, one to run; vóome, many to run; batémucun, to drown oneself; betécoome, many to drown themselves; batemean, drown one; bateeódan, drown many.

34. There are many *Compound Active Verbs* ending in puguan or puuan, which signify to pluck, as beguát, skin, genitive; beúhte, accusative; beúhta, whence beuhpuuan, tear off the skin is formed, and from mo, hair of the human head comes mópuuan, pluck the hair, etc.; sequát, flower, genitive, seúhte; accusative, seúhta

gives seúhpuuan, to pluck flowers; nágua, root, genitive, naúhte; accusative, naúhta, when naúhpuuan, eradicate, is formed, their perfect being in uhri, their future in uatze.

ZEM, ZEN.

35. Estimative Verbs it has already been said end in tzem, but there are other verbs of that termination that signify certain passion, failing, or quality, as, hisumtzem, I am hungry; veráctzem, I am thirsty; vrútzen, I am hot; vtétzen, I am cold, which form their perfects in tziui, the futures in tzíuhtze.

TAAN.

36. *The Particle* taan compounded with a substantive, signifies to do, as, sibúrtaan, to make girdles composed of sibúra, band; zántaan, to make arrows, zamát signifying arrow; vacotaan, to make bow, from vácotzi, that instrument; but when it is component of the verb it signifies, I say that I wish, thus from nésquen, I return, nósquitaan is made, signifying, I say that I wish to return, and from pánauan, labor, is pánauataan, I say that I wish to labor.

ENI, MANI, HABI,

Being the English substantive verb AM.

37. Such is the condition of this part of speech: yonder is a man, anát sei dor *eni*, and if he live there, or is there standing, anát catzí, etc., which catzí is used only for persons. Yonder is water, anát, or aguát bat *mani*, yonder is grass, anát dósa *habí*, and also may be said, bat eni, dosa eni, but bat habí, dosa mani would not be correct. Further than this the substantive verb am appears not to show itself clearly: thus that utterance of God, I am that I am, has no corresponding words in the tongue: it could seemingly be made somewhat intelligible in this wise: Nee uehva nee, which word for word means, I greatly I, and am is not expressed though understood. So in asking, Who is it, the answer is, Nee, and not I with the verb. This method of speaking should be regarded: to say the house of Pedro was my house, it should be, Pevroque qui no quíru, of which qui means house, and Pevroque qui, house of Pedro. The verb was, does not now exist in it apart, but in expression it appears, or nearly so, in the substantive qui, which is put in the imperfect by the termination of that tense, ru being added, as, quiru, was house; no quiru, was my house. The same is otherwise said: Pevroque qui no guaguaru, the house of Pedro was mine; the guagua, if alone, signifies, is mine.

MAGUAN.

38. There are several *Compound Verbs* that end in maguan, which signify, to throw something to another, as, ermaguan, to throw blood (erát) on him; dósmaguan, to throw grass (dosát) on him; teúhmaguan, to throw dirt (tevát) on him; sitórimaguan, to throw honey (sitóri) on him, which form the perfect in guari, the future in guatze.

TADEN.

39 The *Particle* táden, the terminal of several verbs, expresses the like or dislike the good or evil appearance of anything according to the name or adverb to which it is joined, as, neve sodóta nanactáden, or hidenatóden, I do not like this bower; tamide naven tamo tademe, we find ourselves poor; nee deosári no taden, I find myself fortunate, the perfect being found in taderi, the future in tadetze.

MUCUN.

40. Of the Verb *Mucún*, I die, compounds such as these are made: vrumucún, I die of heat; vrúcóome, they die of heat; hisú-mucún, I die of hunger; hisúm-cóome, they die of hunger; varótmucún, I die of thirst; varó-coóme, they die of thirst; cúmemucún, I die of envy; cumecoáme, they die of envy. Vrútzen is, I have heat; hisúmtzen, I have hunger; veráctzen, I have thirst; cúmen, I have envy. The reason of changing mucún to form the plural may be seen in section 36.

NEOQUEN.

41. Neóquen, means I command, and observe this method as respects its use: Nee uneóquen, and I command to bring; nee nerta neóquen, and I command to pray; nee ouít neóquen, and I command to call. Vtze is the future of vun, I bring; nertátze, I pray, the future of nértaan: ouictze the future of ouican, I call; so that the tze is taken from the future, and neóquen is placed in its stead. Notice, likewise, this method: Nap ca istutándauh, It is commanded not to lie.

So far of the verbs, which as well other parts of speech all the Indians use with nicety and elegance. For their conjugation, a single exemplar has been given; but their perfects and futures being differently formed, which are the roots whence the other tenses spring, they have been placed in the vocabulary added to the verbs, a knowledge of which will suffice to form all the other times.

PARTICIPLE.

42. The verbs become participles without undergoing change of form, as, hiósguam, I write, or he that writes, is the present participle; hiósguari, I have written, or he that has written; hiósguatze, I will write, or he that will, is the preterite (future ?) participle. The same in its proportion is to be understood of the passive voice.

The *Present Participle* is of the second declension, forming the genitive in te, thus Nominative, hiósguan; Genitive, hiósguante, etc. The imperfect participle is of the same declension, with the difference that the mark of the imperfect, ru, is the final, as, Nom. hiósguamru, Gen. hiósguamteru, etc.

The *Perfect Participle* is of the first declension, having its genitive in que, as, Nom. hiósguari, Gen. hiósguarique.

Pluperfect Participle is declined like the perfect, observing what has been said of the imperfect, as, Nom. hiósguariru, Gen. hiósguariqueru, etc.

The *Future Participle* belongs to the second declension, the genitive ending in te, preceded by n or m, as, Nom. hiósguatze, Gen. hiósguatzente.

The plural, it appears, should be declined in the same manner as the singular in respect of its termination in te or que.

PREPOSITION.

43. The prepositions that govern the genitive might with reason be called post-positions, since they follow the case; for Pedro Pedroque betzéguai, with you amó me.

ADVERB.

The adverbs are very many, and by them more especially is expressed the manner of walking, of sitting, of sounding, etc., and oftentimes the enunciation copies after the sense, as, cúusan, I sound; eatzeatze eúusan, clattering sound.

INTERJECTION.

45. Some of the interjections are these: Ari! and when repeated ari, ari! are those of one feeling pain; Asioma is of one that menaces, like, You will see! and Asma is like, I desire to see! Hábesa matzi, Well, then! Ahéue is exclaimed by one who recollects himself; Navehtzemne, Alas! Woe to me!

CONJUNCTION.

46. The conjunctions to the extent they can, will be treated of separately; for although the language of Indians is exact, there are difficulties to be encountered, and from those not brought up in their use, requiring special study.

47. The word *And* is represented by aui, as, Nee aui nap, I and you, and also by vai placed afterward used in this way, Nee nap vai.

48. Whether the sentence consist of one or of two parts, this conjunction If is nowhere found, but the gerund in do or eo is used; and in this manner should it be of a single part or an individual: If I do it well, I shall be content, hidénane éndo, or éneo, nanacerátze; when of two, thus: If I did it well, you will be content, hidéna netzendo, or emeo, nap nanacerátze: whence it may be seen that in the first passage is put the nominative nee, having but one part, and in the second the dative or accusative netz, since another member comes in which is nap, you. These are other examples: If I should be well, I will go to see you, Nee hidéna erádo, osét eme teuhdontze, which is an expression of one proposition, for though two persons enter there the action is single: If I shall have worked well you will pay me, Nee hidéna pananhriuhco, nap netz ovidetze, which is of two positions, the action being of two.

49. In the examples about to be given, it will be observed that *That* is never used, whether it correspond to the quod or the ut of the Latin. Nee eme vitzán, nap hibe, I see that you are lax; Nee aguáteran, Domincotze amo misa ca vitzaca, I know that you have not heard mass Sunday; where vitzaca or vitzácauh is passive perfect, and the literal rendering is, I know, on Sunday your mass was not heard. I desire that you may live here, Nee eme iuide eáteo naquém, in which eáteo is an active perfect participle, and the verb naquém, I desire, ever requires this construction. The verb óqueem, I command, is peculiar likewise in one respect: in order to say I command you that you work, Nee eme panaúaoqueem is said; panauaoqueem being composed of two words, of which panauatze, I will work, is from panaúan, work, the tze final being taken away and substituted by équeem.

50. The equivalent of *Because*, nanévari, can be thus shown. I become angry, because you are lax, Nee zínauan, na néuari nap híbeen: with the particle arédе, which means because, it may be elegantly expressed, Nap híbeen, aredene zínauan, which, word for word, is, You are lax, for that I become angry. Here are other

instances: Because I am sick I do not work, Nee ca panauan, nanéuarine cocotzem; in another manner, Nee cocotzem, arédene ca panauan, or Nee no cócotzihdade ca panauan, which corresponds to this, I, because of my infirmity, do not work. I come, because you called me, Nee eue hasi, naneuari nap netz ouíqui. Eue, signifying hither, is used because to the Indian ear, I came hither, is more euphonious than only I came. Nap netzoúiqui, arédene hási, I am glad, because you come to see me, Nee nánaceran, nanéuari nap netzeue teúhdóniueren, or otherwise, Nap netz eue teúhdóniueren arédene nanaceran.

51. The equivalent of *Before* is caque, the translation of which is not yet. Before you could come I was already here, Nap caque hasdo nee vínu iuide énitude, of which hasdo is the gerund of hásem, that part of speech being thus used with caque, when it signifies before, and is literally, You not arrived yet, already was I here. Another instance: Before you can go, you will pay me: Caquena dado, netz ovidetze; also, Before the wheat could be planted, it rained: Perilon caque étzih dauh, duqui.

52. *After* is rendered likewise by the gerunds with the adverb vaar, after. After he had sinned, he was converted to God: Varúhruco vaàr, Diosse vené are viranari, that is, having sinned afterward, etc.; and also it may be without vaár, as, After it had rained much, the river carried away the earth: Muic duco, bata guasta údari. Again: After the wheat had been cut, it got wet, and was lost: Pericon are tepúnaricoua sánhruco nasórtui.

53. *When* may be rendered by héco, as, When you had come to see me, I had gone for wood: Hécona netz eue teuhdóni, nee cumandóniru. Another: When Christ had died, so much as was man died, and had not died so much as was God: Héco múcruco Cristo, are dóremcade muqui, are Diósemcade ca muqui; where also mucruco is gerund, and likewise may be said, héco muqui Cristo etc. If the question be asked, When? the accent is placed upon the last letter.

NUMERALS.

54, 55, 57. The native having counted to ten, says ten and one on it, etc., and at twenty says one man, sei dóhme, for the reason of that being his full number of fingers and toes: for forty he says, two men, got dóhme, and so on to a hundred, marqui dóhme. After twenty the count is the same as with the ten, twenty and one on it, etc. These numerals have also their inflections:

1, sei,	once, ses,	6, vusani,	six times, vusanis,
2, godum,	twice, gos,	7, seniovusáni,	seven times, seniovusánis,
3, veidum,	thrice, veis,	8, gos návoi,	eight times, gos návos,
4, nauoi,	four times, návos,	9, vesmácoi,	nine times, vesmácois,
5, marqui,	five times, marquis,	10, macoi,	ten times, mácois.

The word *Already*, de, is thus added:

Gósade,	Márquisade,	Gosnavosade,
Veisade,	Vusánisade,	Vesmácoisade,
Navósade,	Seniovusánisade,	Mácoisade.

ORDINALS.

56. To form these the numerals are put in the ablative with in, *tze*, which is placed afterward as the prepositions ever are. Sétze, first; góctze, second; véictze,

third; návoctze, fourth; márquitze, fifth; vusánitze, sixth; seniovásanitze, seventh; gosnávoctze, eighth; vesmácoitze, ninth; mácoitze, tenth. First is also called vatzùt neréntze.

58. On the third day, is expressed, Veic queco; on the fourth day, Navoc queco, etc.

THE LORD'S PRAYER.

IN SPANISH AND HEVE.

Nuestro Padre, que estás en el cielo. Tu nombre sea grandemente creido. A nosotros venga tu reino. Tu voluntad aqui en la tierra se haga, come se hace en el cielo. Nuestra comida cotidiana danosla hoy. Ten nos lástima limpiandonos nuestros pecados, asi como tenemos lástima á nuestros enemigos. No dexaras al Diablo, que nos hace caer en el pecado; mas guárdanos del mal. Amen.

Tamo Nóno, tevíctze catzi, cannè teguà uéhva vitzua terádauh. Tomo canne venè hasém amo Quéidagua. Amo canne hinádocauh iuhtépatz éndaugh, teníctze endahtevèn. Quécovi tamo bádagua óqui tame mic. Tame náventziuh tame piuidedo tamo canáde émca; eìn tamide tamo. Ovì tamo náven tziuhdahteven. Cana tótzi Diablo tatacóritze tame huétudenta; nassa tame hipùr cadénitzeuai Amen.

ENGLISH FROM THE SPANISH.

Our Father, who art in heaven. Thy name be greatly believed in. To us come thy kingdom. Thy will here on earth be done, as it is done in heaven. Our daily bread give us this day. Have pity on us, cleansing us of our sins, as we have pity on our enemies. Leave us not to the Devil, that he cause us to fall into sin, but keep us from evil. Amen.

VOCABULARY.

Acorn, *tohátacat.*
Adobe, *saamí ;* to make *saamítaan.*
Air, *vaheia.*
Amoli, soap-plant, *barôt*, Gen. *barôte*, Ac. *barôta.*
Arm, *nocat.*
Arrow, *zamát*, to make *zántaan*, to poison with vegetable *hìthútzaguan.*
Arrowhead of stone, *tavit.*
Autumn, *mahuákis.*
Axe, *métesiuen.*

Bad, *cadéni.*
To bark, *vũden.*
Basket, *huarit.*
Bear, *mavár.*
Beard, *hinsi.*
Bee, *mumúhuo.*
Belly, *sìguat.*
Bird, *viquitz.*
Bitter, *chipúen.*
Black, *sôvei.*
Blanket, *estári.*
Blue, *tadei.*
Blood, *erât.*
To boil, *tonóri.*
Bone, *hógua.*
Bow, *vácotzi.*
Boy, *doritzi.*
Brother, the elder, *vátzgua*, the younger, *vóngua.*
Brown, *temósei*, *vamei mai.*
Buzzard, *tecó.*
But, *nassà.*

Cane, *omá.*
Canoe, *vvasguasiuen.*
To cheat, *istuden.*
Chameleon, *itzicamúr.*
Clay, *taarát.*
Cloud, *mosit.*
Coal, *ori.*
Cobweb, *vitoroca.*
Cold, *vteri*, *vteragua ;* it is cold, *vtéen*, to feel cold *vtetzen.*
To come, *verèn.*
Cotton, *chin.*
Coyote, *voi.*
Crane, *coro.*
Cricket, *vaui sorótz.*
Crow, *cáratz.*

Dance, *dáhdauh*, to *dáuen.*
Daughter, the father says, *márgua ;* the mother, *nótzgua.*
Day, *tani*, to-day, *oqui táuitze.*
Deaf, *nacáp.*
Deer, *masót*, *suputz.*
Difficult, omtziteri.
Distant, *mecu.*
Ditch, *vavat.*
Dog, *chúchi.*
Dove, *ococôi.*
Drizzle, *veiguat. bahú ragua.*
Drown, see Water.
Drunkard, *tutzan.*
Dry, or thin, *huáqui.*
Duck, *bavitz*, a large black variety, *humuviri.*
Dumb, *nípi.*
Dust, *báta.*

Eagle, *páue.*
Ear, *nacàt.*
Earth, *tòvat.*
East, *sivin*, from the east hither *sivitz-cue*, for the east *sivitzuai*, to the east nearly *sivicon.*
To eat, *hibáan.*
Egg, *aravora.*
Elm, *vasàt.*
Enemy, *ovigua.*
Eye, *vusit.*

Face, *vúsva.*
To fall, *huetzén.*
Father, *nonogua ;* the woman says *másgua.*
Feather, *hunsa.*
To fear, *scnitzen.*
Female, if a child, *hoquitz ;* if large, *hoquis ;* if grown, *hoit ;* if aged, *hoisguari.*
Finger, *mamát.*
Fire, *te.*
To finish, *biháu.*
To fight, *nàcodan*, *nahódan.*
First, *batzút ;* first time, *viguat.*
Fish-hook, *seiuiquirina ;* fish, *cuchút.*
Flesh, *sába.*
Flower, *sequàt.*
To fly, *méen.*
Flea, *tepu.*
Food, *hibé*, *badagua.*
Foot, *tarát.*
Fox, *caos.*
Frog, *temat ;* small *sivor.*
Fruit, *tacat*, *baságua ;* of the field, *tudaugh*, *tudahua.*

Girl, *hoquitzi.*
To go, *daan.*
Good, *déni.*
Goodness, *denirava*, *dénihibérana.*
Grass, *dòsa.*
Gratis, *nassahitáua.*
Great, *taréi.*
Green, *sidei.*
Half, *nataio.*
Hand, *mamát*, right, *hibe puuai*, left, *zicôpeuai.*
Happy, *decsari.*
Hail, *tehét.*
Hard, *zeen*, *zeitera.*
Hawk, *tohávo*, the large, *sũbi*, the red, *hisàntocotz*, the little *chinuópar*, the little spotted *oris.*
Head, *zonit.*
Heart, *hibés.*
Heat, *úrviri.*
Heron, white *batósa*, with dark wings, *bahéso.*
Hole, *hibíhi.*
Honey, *vàtzia.*
House, *quit*, of stick *cúquit*, of adobe *saamiquit*, of grass *dosquit*, of mud *batóquit*, of mat *hipequit.*
Hunger, *hisümagua.*
Husband, *cúngua.*

Ice, *sutéuhoi.*
Idol, *hósit.*
Infant, *vrâtz.*
To irrigate, *vanuun.*

Knee, *tonôt.*

Language, *nerit.*
Lagune, *báhri.*
Lead, *temésti.*
Leaf, *sagua ;* of maize, *sonót*, to leaf or bud, *ziradaan ;* to fall, *sauhdiórion.*
Leg, *morica.*
Liar, *istuneri.*
To lie, *istun.*
Lie, *isturagua.*
Lizard, *behór.*
Lime, *azot.*
Lip, *ténpira.*
Little, *chúpi.*
Love, *hinadodauh.*
To love, *naquén*, *hinádocon.*

Maiden, *náhna hoquis.*
Maize, *sunút.*
Maizefield, *etzét.*
mesquit, *huparo*, the fruit *zona.*
Metal, *sati.*
Moon, *metzat.*
Mother, *degua.*
Mouse, *zicúr.*
Mouth, *tenít.*

Night, *chúgoi.*
North, *baén*, from the North hither *bahitz-áue*, to *bahitzuai*, to the north nearly *bóte-*

con. The Indian ever has the points of the compass present to his mind and expresses himself accordingly in words, although it shall be of matters in his house.
No, *quáta, ca.*
Nose, *dacàt.*
Now, *óqui.*

Oak, *tohá*, the red *vadásor.*
Old man, *dotzi.*
Orphan, *topini.*
Owl, *haropeuátz.*

Parched, *saquét.*
Paroquet, *zíra.*
Peak, *cauitze mógua.*
People, *dóhme.*
Petticoat, *esát.*
Phesant, *purâva.*
Pigeon, *macâgua;* the wild *cucâr.*
Pine, *vocot, sivér.*
Pine grove, *vocsura.*
Plant, *zivadai, véhri.*
Plume-crest, *cumisa.*
Poison, *zarua.*
Purple, *hácagua.*

Quail, *cue.*
To quarrel, *nevúden, nepúden.*

Rabbit, *tâvu.*
Rain, *dúqui*, to *dúcun.*
Rainbow, *vainára.*
Rat, *voiset.*
Red, *siquei.*
River, *haquit.*
Rivulet, *bavútzque.*
Road, *vouet.*
Rock, *evét, sibát.*

Salt, *onát.*
Sand, *sa.*
To say, *teén.*
Scorpion, *tomúor.*
Season of rain, *badás;* of heat, *cunés, cuuesragua;* of cold, *tomóragua, tomodagua.*
Seed, *suvútzi.*
Squirrel, *heretz.*
Stomach, *voquima.*
Stone, *tet.*
Straw, *moquàt.*
String, *tegámi, fibre.*
To seek, *hiamun.*
Shade, *heîas, heîagua.*
Shower, *dúqui.*
Silver, *teoquita.*
Sister, the elder, *cótzgua;* the younger, *vîngua.*
Skin, *peguat.*
Sky, *teguica, teuîca.*
Sleep, *cotzàt, cotzîragua.*
Smoke, *morúgua.*
Snow, *sutéhri.*
Son, the father says *nóguat;* the mother, *notzgua.*
Sour, *zocáen.*
South *tenún*, to the south nearly, *tenacon, tenauai, túnai*, from the south hither *ténauai áue.*
Speech, *nerit.*
Spring, time of drought, *túsar, cuuesragua.*
Star, *sibora;* Venus, *zarin;* the three Marias, *vaurôra tácsoi.*
To steal, *etzbaan.*
Stick, *cut.*
To sting, *húhan.*
Stream, *haquit.*
Summer, time of rain, *badás.*
Sun, *túui.*
Swallow, *vaidarus.*
Sweet, *quegúaen, queguateri.*

Tail, *basit.*
Tear, *opet.*
That, *at, ar.*
Thicket, *churi.*
Thief, *etzbaan, etzibaras.*
Thigh, *morîca.*
This, *verido, vet*, with this *verema*, by this *véredé.*
Thrush, *chanate, zaia.*
Thorn, *vetzát*, of nopal, *nacôuetzat.*
Tiger, *tutzi.*
Toad, *cohar.*
Tobacco, *vivát.*
To-morrow, *queco.*
Tongue, *nenét.*
Tooth, *tanus.*
Town, *hoîrúgua.*
Track, *darút, dêruh.*
Tree, *cut.*
Turkey, *ziúi.*
Turtle, *múri.*

Valley, *haquit.*
Viper, *samelor*, the coral *mapurúcotz.*
Virgin, *naha hoquis.*
Virmillion, or yellow, *basca.*

War, *nahódadauh.*
To wash, *vacoran.*
Wasp, *huiquitunútz.*
Water, *bai*, G. *bate*, Ae. *báta;* hot, *basuera* warm, *caméva-basucrari*, cold *batutáeu.* To drown one *bátemean*, Per. *bateméari.* Fut. *bateméatze*, from *mean* to kill one: to drown many *batécodan*, Per. *batécoi*, Fut. *batécoîtze*, from *codan* to kill many: many to become drowned *batecéome*, Per. *batécoi.* Fut. *batecotze*, from *coome* many to die: one to become drowned, *batémucun*, Per. *batémuqui*, Fut. *batémuctze*, from *múcun* one to die. (See section 33.)
Watermelon, *himus.*
To weep, *baúnan.*
Well, *batécori*, to make, *batécoran*, from *tecori*, bowl.
West, *hurítzei;* to the west, *hurún, hurucon, huritzuai;* from the west hither *huritzcue.*
To whistle, *bicudaguan.*
White, *sútei.*
Wide, *huena.*
Wife, *húhgua.*
Wild-eat, *porótz.*
Wind, *vahéca.*
Winter, *tomó, vtedo* time of cold.
Wolf, *húrue.*
Word, *nerit.*
Wood, *cut.*
Woman, *hoquis.*
Wood, *cùguit.*
Wound, *vûcat*, to *nacùan.*

Year, *betúragua.*
Yellow, *súvei.*
Yes, *háue*, (more emphatically) *hai eco;* woman says, *heê.*
Yesterday, *tuut.*

Additions from a Vocab. in Hist. Mag. vol. 6. pp. 18-19.
(Entitled "Vocabulary of the Endeve, a dialect of the Pima language, spoken in Sonora.")

man	dor	great	huéi
men	dodor	strong	huguaragnen / huguaen
hair (mm)	nó	handsome	bari / baviteri
forehead	sóve	ugly	hitaughtéri
tooth	tamis	dead (sing.) / (pl.)	muqui / coi
neck	cutàt	warm	sucáen / wúen
nail	sutùt	I	nee
body	tácua	all	haóna
knife	vicàt	much / many	múi
shoe	hobàt	who	hevèt
light	vasúca	near	móta / simápine / uhri
morning	beàt	today	oqui, Tauitze
evening	tabàc	eleven	mácoi se beguam
sea	badégua	twelve	macoita goc beguam
"	badéhri	thirty	sei dóhme macoita beguám
hill / mountain	cauit	one hundred	marqui dóhme mácoita beguam
iron	séshui		
fly	sévot	to drink	hián
mosquito	nuojo	to run	meràn
snake	racotz / coroa / setávutz / vavotmáma	to sing	bequen
		to speak	néhren
wing	hanàt	to see	vetzàn
name	téguat	to love	naquèn, hinádocon
to kill one	mean	to sit	dásen
to kill many	códan	to stand	huehren
to go	daan	to walk	dion, vácon.

No. III.

A Grammatical Sketch of the Heve Language.